

receive instruction from their Kshatria teachers with fuel in their hands. In the *Chandogya* and the *Brihadaranyaka* Tjpanishad, we have already noticed instances of this striking phenomenon.

Chapter I.

In this Chapter, Chitra, a Kshatria chief, in his teaching to Uddalaka Aruni and his son, two Brahmanas, gives a graphic description of the *Pitrayana* and *Devayana* paths, the *Brahmaloka*—the divine regions—to which the *Devayana* leads. This description is on the face of it figurative, the text itself explaining the allegorical nature at every step, the commentator (Sankarananda) also. making it clear beyond any reasonable doubt. .The two paths *Pitriyana* and *Devayana* and the lunar and solar regions to which they lead, should be construed as only two methods of religious culture and two spiritual conditions which result from them. These two methods and conditions are not indeed confined to our life here but also extend to hereafter ; but they do not indicate two spatial passages and two regions in space. The *Pitriyana* is really the blind following of rites and customs promulgated by our ancestors, and the *Devayana* the method

of *sadhana* discovered by the direct experience of *devas*, enlightened souls—an experience to be repeated in every *sadaka*. The uncritical blindness characterising the former path is compared by Chitra to smoke, mist, the dark fortnight etc., and even the goal it leads to is nothing better than the borrowed and reflected light of the moon. Such a method of *sadhana* cannot lead to any stable spiritual gain. The *unstability* attached to it, is typified by repeated trans-migration to high or low forms of life. The *Devayana* is symbolised by fire, the solar rays, the bright fortnight etc., and it leads to the solar regions, the very source of light. The goal achieved is lasting from which there is no descent.

A description of the Pitrayana and Devayana paths and the *Brahmaloka* in the words of Chitra is given below to